18: Hermessen--435 (No date) 1930 Jivaro
116, 133, 642

"Rising in the western foothills of the Cordillera Oriental the Rio Zamora flows through Loja, where it is joined by the Rio Malacatos. (5) Ten miles farther north, in confluence with the Rio de las Juntas, it breaks through the Andes and enters the province of Oriente, the Amazon region of Ecuador, comprising a northwestern part of the basin of the great river. Vast in extent and largely unknown, unexplored and unmapped, this territory has always been a bone of contention among the republics of Ecuador, Colombia, and Peru. But although the particular portion of it which I visited, on a reconnaissance of the Rio Zamora, was supposedly under the sovereignty of Ecuador, no evidence of administrative authority was to be found there, nor did the savages of the Jíbaro tribe who live there acknowledge allegiance to the government at Quito."

"5. Not to be confused with another river of the same name, rising at Cajanuma on the Pacific side of the Cordillera Occidental and discharging into the Rio Catamayo, which latter, under the name of the Rio de la Chira, reaches the sea near Payta, Peru."

18: Hermessen--440 (No date) 1917 Jivaro
116, 427

"Shortly after our arrival a number of Jîbaros of both sexes issued in single file from a cane-field bordering the river and approached the house. They had been employed in various agricultural tasks about the place and were coming for their daily pay, which they took in goods, money being unknown to them."

18: Hermessen--440 [2] (No date) 1917 Jivaro
116, 142

"The men were rather under middle height, thick-set, and with broad, well-developed chest and large hands and feet. They had mahogany-tinted skins and tolerable regular features. Several of them had their teeth stained black."

18: Hermessen--440 [3] (No date) 1917 Jivaro
116, 301

"The men wore their hair, which was long, black, and straight, in a fantastic mode, with two locks, twisted like pigtails and bound with cotton or fiber, depending from the forehead just in front of the ears; while about the tops of their heads were stuck tufts of bright-colored birds' feathers and small wooden combs. In another matter of decoration they follow a custom common to several tribes of the Upper Amazon basin: (14) the lobes of their ears were pierced, and in them were inserted sticks of bamboo, about half an inch thick and about eight inches long, the anterior ends of which, in some cases, had feathers fixed in them. Their faces were hideously smeared all over with anatto, a brick-red pigment obtained from the seeds of the plant Bixa orellana. (15) They had no beards, but only a few hairs on the upper lip. As I afterward learned, depilation is generally practiced by the Jîbaros. (16)"

"14. Cf. A. Hamilton Rice, op. cit., p. 409; Thomas Whiffen: The North-west Amazons, London, 1915, p. 85; and W. E. Hardenburg: The Putumayo, The Devil's Paradise, London, 1912.

15. H. A. Alford Nicholls: Tropical Agriculture, London, 1906, p. 244. This plant is figured in Plate 42 of Captain Whiffen's book quoted above.

16. Whiffen, op. cit., pp. 273, 282."

18: Hermessen--440 [4]
116, 291

(No date) 1917

Jivaro

"The clothing of the men consisted of a piece of a coarse cotton fabric, of a uniform striped pattern dyed a dull reddish-brown, about three feet wide, worn like a kilt and tied about the waist with a girdle of fiber. The dress of the women was the same, but with the addition of another piece of similar material thrown over one shoulder and there fastened in such a manner as to hide the breasts."

18: Hermessen--440-442 (No date) 1917 Jivaro
116, 302

"Their faces [KS: the women's] were not painted as the men's, but some of them had an ornament consisting of a bit of stick, of the size of a match, projecting horizontally from a hole made in the underlip. (17) The women were very [442] small in stature and physically not prepossessing. Their hair was dirty, dishevelled, and neglected, and, but for a circlet of tape, unadorned. They wore rude necklaces, armlets, and bracelets of berries, nuts seeds and shells, and the skulls and beaks of small birds, strung on fiber thread."

"17. A. Hamilton Rice: The River Uaupés, Geogr. Journ., Vol 35, 1910, pp. 682-700; reference on p. 695; Whiffen, op. cit., p. 86."

18: Hermessen--442 (No date) 1917 Jivaro
116, 342, 462, 361

"Within a radius of several miles from Jamboé there were several Jîbaro houses, each standing alone in a separate clearing a little way back from the river, with a belt of forest interposed, so that they were effectually concealed from view from the water. All were exactly alike--rectangular in plan, with rounded ends, about 60 feet long by 30 feet wide, and constructed of bamboo on a framework of big poles lashed together with lianas. At either end was a door of solid wood, usually kept securely bolted on the inside. The roof was high-pitched and made of palm thatch. Several families of blood relations lived together in one house. There was no partition between the quarters of the men and those of the women, as Orton and others have noted as a detail of the dwellings of the Indians (Záparos) on the Napo and other rivers of the Oriente province of Ecuador, (18) but the rear portion was always allotted to the females."

"18. James Orton: The Andes and the Amazon, New York, 1876, p. 171."

18: Hermessen--442 [2] (No date) 1917 Jivaro
116, 352, 513

"The only noticeable difference between the two ends of the house consisted in the sleeping arrangements, which, in the case of the men, were simply low tables or platforms of split bamboo, (19) with a superimposed skeleton frame; while the women had covered booths or cubicles. When the regular accommodation of this kind was inadequate to the occasion, men, women, and children reposed in groups, sexes apart, on mats of cane or rush laid on the earth floor. Immediately before each one of these sleeping places a fire was kept burning all the time, day and night. In front of each platform, and at the same height, there was a heavy pole, fixed horizontally in two forked sticks, serving as a rest for the protruding feet of the sleepers, who seemed to delight in toasting them over the glowing embers, indifferent to the flames and sparks that leapt from a fresh blaze."

"19. Whiffen, op. cit., p. 47, reports that the Apaporis Indians make shelves or platforms on which they sleep."

18: Hermessen--442 [3] (No date) 1917 Jivaro
116, 352

"About the middle of the building, suspended from the roof-poles by cords of liana or strips of flexible bark, were trays for holding earthenware pots, bowls, and other household utensils; and fastened to the posts supporting the ridge-pole were woven cane baskets, containing the men's finery--necklaces of berries and seeds of various kinds, and of the bored canine teeth of monkeys (Cebus), and decorative tassels of the feathers of Cuvier's toucan (Ramphastus Cuvieri) and the iridescent wing-cases of certain beetles (Chrysophoxa chrysochlora and Euchroma gigantea). Hunting paraphernalia--quivers, poison-pots, etc., --were hung on the frames of the sleeping platforms, and blow-pipes were kept, for safety, tied against the main posts of the building."

18: Hermessen--442-443 (No date) 1917 Jivaro
116, 411

"The bodoquera, or blow-pipe, whose manufacture has been described by Simson, (20) was from eight to ten feet in length. The darts [443] used in it were about ten inches long, a little over one-sixteenth of an inch thick in the middle, tapered to a fine point at either end and made out of the rib of the leaf of the chonta palm (Bactris ciliata). These were held in a quiver fashioned out of a length of bamboo, to which was fixed a spherical gourd, filled with the very light floss of the silk-cotton tree (Eriodendron anfractuosum) for tipping the darts to fit the bore of the blow-pipe. (21) The poison-pot was made of half of a small gourd and had a cover or lid attached to it. The poison was a thick, black, viscous compound, its principal ingredient being the juice of the plant Strychnos toxifera. Captain Whiffen speaks of the use of the same poison by the Huitoto tribe of the Issa (Putumayo) and Yapurá Rivers. (22)"

"20. Op. cit., p. 155.

21. Cf. H. W. Bates: The Naturalist on the River Amazons, Everyman's Library edition, London, 1914, p. 302.

22. Op. cit., pp. 144-145."

18: Hermessen--443 (No date) 1917 Jivaro
116, 241

"Yuca of the bitter variety (Manihot utilissima), maize (Zea mais), plantains (Musa paradisica), and ground-nuts (Arachis hypogaea) were cultivated for food, each house having its own garden plot in the same clearing, as well as a larger plantation some way off."

18: Hermessen--443 [2] (No date) 1917 Jivaro
116, 252

"Yuca and plantains were mostly eaten boiled."

18: Hermessen--443-444 (No date) 1917 Jivaro
116, 273, 574

"From the former [KS: the yucca] the intoxicating liquor chicha was made. The method of its elaboration is not nice. The peeled or scraped tuber, after being boiled, is masticated by the women and set aside to ferment. For drinking, some of the unsavory mess is put into a shallow [444] receptacle full of water and worked and stirred with the fingers until the whole is well assimilated. The coarser fiber, as it comes to the surface is picked out, and the 'cup,' generally a calabash about a foot in diameter, is then ready to be passed round. To avoid giving offence, I had to take, or feign to take, a sip upon many occasions.

Great quantities of chicha are imbibed at Jíbaro feasts, a unique feature of which is that the host entertains vicariously, some other member of the house being appointed to represent him, while he wanders in Elysian fields under the influence of a narcotic made from a vine called ayahuasca (Inca, 'dead man's vine'; Banisteria caapi, Spruce). (23)"

"23. Op. cit., Vol. 2, pp. 423-425."

18: Hermessen--444 (No date) 1917 Jivaro
116, 264

"Meals seemed to be going on at odd hours throughout the day. The only regular refection was the morning one, which was served at daybreak. The food, done up as an 'olla podrida,' or 'hot-pot,' and contained in a large earthenware caldron, was brought on by the women, who would then retire to eat with the children in their own part of the house. (24) Jíbaro table manners were of the kind made memorable by the feat of the ingenuous Little Jack Horner--but the Jíbaro pot might hold greater surprises than plums."

"24. Cf. Whiffen, op. cit., p. 135."

18: Hermessen--444 [2] (No date) 1917 Jivaro
116, 462

"The women were kept much to themselves and never ate with the men. Their particular concerns were the preparation of the food for the household and the care of the young children. They also performed all agricultural labors after the ground had been cleared. Added to their lot, again, was the making of earthenware vessels; and the results of their handiwork in this way were remarkably good, considering that they were ignorant of the use of the potter's wheel. (25) Most houses also had rude apparatus for spinning and weaving cotton, work which, however, came within the province of the men."

"25. Cf. Whiffen, op. cit., pp. 95-96."

18: Hermessen--444-445 (No date) 1917 Jivaro
116, 137, 276

"Although wild cacao trees (Theobroma cacao) were abundant on the Zamora, the Jíbaros did not appear to have any practical knowledge of the alimentary value of the fruit, for there were many trees to be seen along the river with pods rotted on them. Rubber trees (probably Sapium verum, Hemsl.) were also common enough, and the latex, obtained in the [445] usual way by making incisions in the trunk, was utilized in various native articles."

18: Hermessen--445 (No date) 1917 Jivaro
116, 231, 262

"In this part of Oriente there were no cattle, horses, mules, or burros. The Jibaros kept pigs and fowls, but sustained themselves chiefly by the products of the chase."

18: Hermessen--445 [2] (No date) 1917 Jivaro
116, 484, 502

"After putting in some days at Jamboé, making friends with the natives and exploring the surrounding country, we made ready to proceed farther down the Zamora, our objective being a place called Chicaña, a day's journey on the river. As all Jíbaro canoes are communal property, some parleying had to be done with the different chiefs before consent could be obtained to our use of one. The dug-out which we eventually got was navigated by two Jíbaros, hired for the trip, one standing at the bow and the other at the stern, and having long poles for steering. No effort was required to move the canoe, as the current alone was strong enough to take it along at a good rate.

There were frequent rapids, some shallow and smoothly graded, others deep and strewn with great boulders and projecting rocks, making formidable obstructions among which the craft was maneuvered by the Indians with consummate skill and grace. On both sides of the river the forest came down to the water's edge, save where the low banks sloped away to wide sandy playas, marking the flood-plain."

18: Hermessen--445 [3] (No date) 1917 Jivaro
116, 484, 609

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"At an estimated distance of between 25 and 30 miles from Jamboé we passed the mouth of the Yacuhambi (or Yanazambi, as Wolf calls it), a river of respectable size flowing into the Zamora from the northwest. Two or three miles farther on we came to the Rio Nanguipa, which discharged into the Zamora on the right. We landed on the opposite bank, at the solicitation of the canoe-men, for a rest at a nearby house to which they conducted us. In it were several Jíbaros, none of whom evinced the least concern at our appearance, even giving me, a white stranger, only a casual glance."

18: Hermessen--446
116, 521, 157, 198, 574

(No date) 1917

Jivaro-1

"Very curious are the ceremonial conversations (or perhaps, more correctly, monologues) which these Indians exchange, as a preliminary to any natural talk, whenever and wherever they meet. The speaker never looks at the individual addressed but allows his eyes to wander all around with an odd air of nonchalance; while the other accents the oration, as it were, by the constant utterance of deep-throated grunts or short, sharp, rapidly repeated ejaculations, translatable, according to one authority, (26) by the Spanish expressions sí, no, bueno, como no, así es. And every now and then the hearer expectorates in a manner suggestive of contempt, disgust, or defiance, or indulges in that peculiar clicking of the tongue habitual, it would seem, to all Amazonian tribes, whatever the action may denote. (27) The voice in these effusions is always pitched very low, so that

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"26. The Rev. Father Enrique Vacas Galindo, O. P., in his work 'Nankijukima,' published at Ambato, Ecuador, in 1895. The title is the name of a Jíbaro chief of whom the author writes.

27. Cf. Simson, op. cit., p. 94; Whiffen, op. cit., p. 249."

it acquires a ventral timbre, and the hand, with fingers bent in toward the palm, is frequently held in front of the mouth, presumably for acoustic effect. As the harangue proceeds it gathers in strength and vehemence of delivery like the crescendo of a swiftly oncoming storm, while apt emotional gestures and pose lend to the performance a fitting dramatic touch. Then the other holds forth in like manner, and, if several be present, each one has his turn. I listened to many of these extraordinary and really impressive declamations, but never succeeded in learning anything as to their subject or import. . . .

A considerable time was thus consumed at the house which we were now visiting. The drinking of chicha followed, and after a decent interval, during which I distributed some presents of gunpowder and shot, small mirrors, beads, and other trifles, we took our departure."

18: Hermessen--448 (No date) 1917 Jivaro
116, 135, 325

"The Zamora, like all the other rivers coming from the Cordillera Oriental, is auriferous, (32) and the Jíbaros have some idea of gold washing. A few grams of the metal which I got from one of them had been amalgamated, but how I could not discover. Mercury for the purpose may have been obtained from Loja or Gualaquiza, (33) or it may have been found in the alluvial deposits of the region, as it sometimes occurs, in a disseminated state, in such formations. (34)"

"32. Wolf, op. cit., pp. 310 and 597.
33. A town of Oriente inhabited by whites. See inset on map, Fig. 1.
34. Ibid., pp. 253 and 314."

18: Hermessen--448 [2] (No date) 1917 Jivaro
116, 132

"The mean temperature at Jamboé was approximately 22° C. (71.6° F.). The diurnal variation was small but sufficient to render the nights agreeably cool. The atmospheric humidity was probably high. The annual rainfall I judged, by the aspect of the vegetation and other indications, to be between 80 and 90 inches; and this was evenly distributed, there being no well-defined wet and dry seasons."

18: Hermessen--448 [3] (No date) 1917 Jivaro
116, 153, 266

"Despite the low level of their development, the Jíbaros of the Zamora, like those of other parts of the province of Oriente, are by no means an unintelligent people, and in the conditions of their simple life they are valorous, faithful, and industrious. The Jíbaros are not, and never have been, cannibals. Their barbaric art of shrinking and conserving the heads of enemy chiefs slain in war has no connection with anthropophagy."

116, 771, 797, 177

"The tribe have no outwardly manifested religious beliefs, other than such as may be involved in the cult of the medicine man. Occasionally individuals would be met who had been baptized, as adults, at Gualaquiza, but they were not professing proselytes. The missions founded in various Amazon regions, from the sixteenth century down to the present day, have made little or no real impression upon the Jîbaro, where he has been reached at all by them; (38) but this is scarcely a matter for wonder, in view of the interruptions which they have constantly suffered through the stormy vicissitudes of South American history. 'The first blow to the missions,' says Mozans, (39) 'came when the Jesuits were expelled from the Spanish colonies in 1767 by Charles III for reasons ocultas y reservadas. The second was delivered a few decades later by the leaders of the War of Independence, when members of other religious orders were driven from the scenes of their missionary labors. Since then, owing to the constantly perturbed condition of a greater part of the continent and the crippled financial condition of

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"38. Cf. Simson, op. cit., p. 87.
39. H. J. Mozans, work cited in footnote 6, p. 451."

most of the republics, little has been done for the Indians in the vast territories watered by the Amazon, the Orinoco, and their tributaries; and, as a consequence, many tribes that had, under the missionaries, made such notable advances in civilized life, have lapsed into barbarism and returned to their former wild life in the recesses of the forest. Thus, some twenty years ago the Franciscans established a mission, with schools and a medical dispensary, at Zamora, but after a brief existence its withdrawal was forced under the anti-clerical President Alfaro, during whose régime also the Jesuits were deprived of all authority in Oriente."